THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."
—ISAIAH xxiv, 5.

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OLD FOLKS' EXCURSION.

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BELOW is the account of the Old Folks' Excursion recently given in Utah, as it appeared in the *Deseret News*. Mention was made of it editorially in the last STAR, and as we view it, there is in it a sermon which comes within James' definition of genuine faith—the faith that includes works:

AT an early hour on the morning of June 29th, the streets of Salt Lake City presented unusual activity and bustle. Vehicles of all descriptions, filled with people, were seen wending their way from every part toward the Utah Central Depot, and the street cars were also loaded with precious human freight going in the same direction. To the strangers "within our gates," who are not acquainted with the "Mormon" way of honoring old age, this was a surprise, and when they were informed that this was the day for the annual excursion of the old folks of Salt Lake City, none but the most perverted minds could help being in sincere sympathy with the movement. The scene at the depot was a most interesting one. A long train, headed by two locomotives tastefully decorated for the occasion, followed by sixteen passenger cars, were in readiness to receive the veterans of all creeds, nationalities and colors, without distinction.

The members of the committee, with their aids, were in full activity to unload vehicles and get everybody comfortably seated in the commodious railroad coaches, while the Sunday School Union Band was discoursing some of its sweet music to cheer the hearts of the aged.

About 8-15 a.m. the long train moved slowly out from the depot, and after receiving passengers at all the intermediate stations and stopping places, it arrived safely at American Fork depot at 10-30. After passing the point of the mountain it was found, by counting, that there were 775 persons on board, including aged and young, train men and committee members. It was estimated that nearly 600 of these were over seventy years of age.

The grounds around the American Fork depot showed that the good citizens of that burg were prepared for their task and determined to be equal to the emergency. About 150 vehicles, mostly from American Fork, but also representing Pleasant Grove, Lehi and Alpine, were in readiness to convey the visitors to the Cottonwood Grove, some four or five blocks distant. Under the able direction of the marshal of the day (George H. Robinson), with his aids (Charles H. Roberts and John R. Hindley and Neils Christensen), and a great number of assistants, the transfer was made in about three-quarters of an hour. In the grove, which belongs to Mr. Chipman, and is situated immediately north of the D. & R. G. W. railway track, between that and the settlement a temporary stand and bowery had been erected under the protecting branches of a clump of cottonwoods, and the grounds were also well provided with seats. Four long tables were set, and the ladies of American Fork made it their special duty to provide their honored guests with the good things of life in the shape of edibles—something that was unlooked for, as everybody had been advised to provide themselves with lunch. As it was, many allowed their lunch baskets to remain unopened in order to share the hospitality of these kind-hearted citizens.

A couple of hours, or more, were spent in partaking of refreshments, conversing, etc., and about 1 p.m. the assembly was called to order by C. R. Savage. On the stand were seated, besides the committee and aids, Superintendent John Sharp, Bishop Wm. M. Bromley of American Fork, Sisters Eliza R. Snow Smith, Emmeline B. Wells, Wm. Foster's "Old Folks' Choir" and others. A number of Bishops and other leading men were also present, besides Sisters Zina D. H. Young, Prescinda L. Kimball and other distinguished ladies.

The services were commenced by the singing of "Come, come ye Saints, no toil nor labor fear," by the choir, followed by a short prayer by Geo. Goddard. Then followed music from the band. After which Bishop Bromley made a short address of welcome, followed by George Goddard, who, in his usual happy way, entertained the assembly a few minutes.

The distribution of prizes was then inaugurated, and the first one awarded was an arm chair to Wm. Julian, of American Fork, aged 91, after which presents were distributed to all the aged people of that town, namely, eleven over 80 years of age, and twenty-six between the ages of 70 and 80. Mary and Margaret Tippings, who, although under the three score and ten—were also remembered for their hospitality towards the first "Mormon" missionaries (Elders Heber C. Kimball, Orson Hyde and Willard Richards) in Preston, England, in 1837. Next followed a prize to the handsomest old man on the grounds. A Centennial watch, a present from Carl C. Asmussen, was awarded Wm. Grant, leader of the American Fork brass band, who on former occasions had taken great interest in the old folks, but who now was confined in the Utah penitentiary for conscience' sake. Ellen D. Clark, who waited on an old, sick and bedridden lady, (Agnes Crooks, of American Fork,) was awarded a beautiful clock, a gift from O. L. Eliason, of Salt Lake City. Two handsome gold medals, the special gifts of E. J. Swaner & Co., were awarded to the oldest gentleman and lady on the ground. The happy recipients of these valuable and appropriate gifts were Mary Bishop, of the Tenth Ward, Salt Lake City, nearly 100 year old, and James Burgon, of Union, Salt Lake County, nearly 93 years of age. Mary Bishop felt so happy over this unexpected honor that when the band, later in the day, struck up the air of "Bonnie Dundee," she gave a tip-toe performance, and danced as gracefully as if her years had been only one-fourth of what they actually are. This lady was born September 4, 1786, in Somersetshire, England; emigrated to Utah in 1873, having joined the Church some ten years before. Her youngest daughter, Mary Ann Nills, now 68 years old, accompanied her on the excursion. Father Burgon was born September 18, 1793, at Portsea, Hampshire, England; joined the Church in 1850, and emigrated to

Utah in 1880. Before leaving his native country his home was always open to the missionaries, toward whom he showed great hospitality.

George Goddard sang, "Who is on the Lord's side?" after which prizes were distributed to the oldest gentlemen and ladies from Lehi, Pleasant Grove, Alpine, Provo, Springville, Spanish Fork, etc. Among these aged ones were Eneuf ——, of Lehi, who, on invitation, sang a French song, the Church veterans Zebedee Coltrin, of Spanish Fork, and Lucius N. Scovill, of Springville, and others. For waiting on her blind grandmother, Mary Snyder of South Cottonwood was awarded a trunk, and Mary Ann Clark, of American Fork, who had walked all the way from Iowa City to Salt Lake Valley, pulling a handcart, received a satchel. John Lyon, of Snyderville, Summit County, who had played the flute for the Prophet Joseph Smith, was also awarded a prize, and the oldest poet present (John Lyon) received $2.00. The oldest bachelor present, 84 years of age, and also the oldest maid received proper presents to gladden their lonely hearts, and last of all, a few of the pioneers of 1847, who were remembered. The programme was finished with music from the band, singing by the choir, and benediction by Zebulon Jacobs.

After the meeting Professor Hagal, of California, gave a free rope and trapeze performance, and about 4 p.m. the teams were again put in activity, hauling the people back to the station.

At 5 p.m. the excursionists were again comfortably seated in the cars, the superintendent's private coach being attached to the rear of the train, and the homeward journey was begun amid the cheering of the people, the waving of handkerchiefs and hats, and an appropriate air from the band, which was stationed in a shady place near by, as the day was quite hot. On the return, as well as on the outward trip in the morning, cakes, candies, lemonade, etc., were distributed among the passengers. The train arrived at the Salt Lake City depot at 7-50 p.m., and a few minutes later all had departed for their respective homes, the conveyances waiting being sufficient to accommodate all.

That the reader may form an idea of the labor performed by the good people of American Fork, we will state that nearly the entire male population of the settlement turned out last Saturday and Monday to prepare the grove, erect stands, construct seats and make smooth the roads leading from the depot to the grove. At the head of the various committees on reception, decoration, grounds, finance, etc., the names of James Gardner, Wm. Hunter, Thomas Barratt, John Tracy, Edward B. Lee and Eliza Hindley appear, and everything was successfully performed under the immediate direction of the indefatigable and industrious Bishop. Near the depot an arch, through which the vehicles passed, had been erected, on which the appropriate word "Welcome" appeared in large letters, while on the other side the sentence "We honor old age" was inscribed. Near the grove the prepared road led through a gate over which the motto, "God bless the old folks," was written in bold letters.

Of all the old folks' excursions heretofore had, we venture to say that this has been the most successful of all, and it no doubt was the largest. It is not very easy to estimate the number of people on the grounds, but it must have ranged between three and four thousand. Throughout the day the greatest peace and harmony prevailed. Not a frown was seen on anybody's face, and not an angry or unpleasant word was heard. The committee and their aids seemed to understand their respective duties thoroughly, and had a kind word for everybody. Everything moved as systematically as if all had been minutely pre-arranged, which, however, was not the case.

In addition to the committee whose names are already known to the public, we wish to mention their lady assistants, who, during the day, labored so assiduously for the comfort of their precious charge: Louise Eddington, Eliza Binder, Emily Clowes, Ella Empey, Elizabeth Kirkman, Annie Naylor, Elizabeth Goddard, May Wells and Fannie Savage, will

long be remembered by those to whom they administered yesterday.

The courtesies and liberality of Superintendent John Sharp, who upon this and former occasions treated the old folks to a free ride, might serve as a precedent for others in distant parts of our country to emulate. He surely deserves the thanks of all. The train men were all attentive to their unusually large number of passengers, and it was a pleasure to behold the smiling faces of Conductors Zebulon Jacobs and John Acomb and their assistant Joseph M. Cahoon, who considered it to be their special duties to be kind and obliging to all, entirely sacrificing the stiff bearing which generally characterizes railroad conductors in the West. Engineers Peter Tibbs and Wm. S. Horne, with their respective firemen, also deserve special mention for the pains and care with which they ran the train, avoiding all unnecessary jars and shaking of the cars.

The favorite Old Folks' Choir, under the able direction of Wm. Foster, deserves commendation. Both on the outward trip and the return one they went from car to car singing "Sweet By-and-by," "Auld Lang Syne," and a number of other popular melodies with a spirit and vim that sometimes caused tears to course down the cheeks of the aged men and women of Israel. At the stand they sang, "Come, come ye Saints, no toil nor labor fear," and "O ye Mountains High," in a manner that went to the hearts of both young and old. There was meaning conveyed to the mind by these inspired strains, that used to be sung with marvelous effect at the camp fires of weary pilgrims while crossing the plains many years ago. Wm. Foster, E. Beesley, Wm. Willes, John R. Morgan, Albert Smith, Thos. C. Griggs, Mrs. Laura N. Smith, Miss Lizzie Newton, Mrs. Annie Poulton and Miss Ella Beesley were the sweet singers of yesterday.

The band, which rendered such excellent service during the day, both at the railroad depot and the grove, consisted of a combination of the American Fork, Lehi and Pleasant Grove bands under their respective leaders—Martin Hansen, Alfred M. Fox and B. N. Walters.

The merchants and business men generally of Salt Lake City have always exhibited a liberality toward the old folks when invited to contribute to their comfort, but never to such an extent as on this occasion. The members of the committee, who called upon them for the purpose, actually had to refuse receiving several of the gifts offered, as it was considered beyond necessity.

Not so many prizes were distributed this year as formerly, as the committee deemed it proper to reserve a portion of the gifts donated to distribute among those who, unable to go with the excursion, had to remain at home. All such will be remembered hereafter.

The excursion was a grand success, and highly creditable to those who managed and manipulated it.

ROSSLYN.

About seven miles from Edinburgh is Rosslyn. It is a place of considerable interest to tourists; though this statement might be applied with equal truth to very many points in the vicinity of Edinburgh. The ride out on a fine day is glorious, if one takes the coach, and that is infinitely preferable for sight-seeing purposes. The coach is owned and run by an old gent, decidedly Scotch in manner, accent, and with such surprising volubility, that he is at home on all topics from fiction to history—from taxation to the private affairs of the gentlemen whose country residences he points out on the way. He is even willing to indulge in little details of his own domesticity. Dressed in a red hunting coat and a white hat, his face shining like a new pan after a good scouring, and encircled by a beard as black as the shadows of night, (save where the dye, near the roots, having

been washed out, reveals a pronounced grey,) he was a type of good nature because, forsooth, he had managed to outdo the opposition coach. He congratulated himself and thanked his patrons so persistently and so obsequiously as to make it painful. But the ride is, notwithstanding these drawbacks, delightful. The beautiful city of Edinburgh, left in the distance, and seen from the top of a gradual rising, presented a glorious appearance that bright June morning as its hills, crowned with aspiring structures, rose heavenward and glistened in the rising sun. On the way, we passed some woods of which Sir Walter Scott wrote in one of his novels, the name of which has for the time escaped my memory. In the distance, perhaps five miles away, are the Pentland Hills, on whose gentle slopes, as they run towards the lower lands, moulder the bones of some of the Covenanters. Their graves are behind a hedge or fringe of trees that define a given spot. Here it was, these sturdy defenders of a then hated faith, took their last stand against Claverhouse, met their fate and found a grave. Like the tombs of many other martyrs to the bigotry of mankind, the spot is unmarked by any monument, but their courage, in defense of the God-given right to worship as conscience teaches must, even in days as cold and infidel as these, warm the blood of the sluggard, if but momentarily, with enthusiasm for the undaunted courage of man when sustained by a trust in God and an unshaken confidence in truth. The run through two or three small villages—where the only thing of interest is that a lot of dirty little Scotch "laddies" run along either side the coach, turning hand springs and cartwheels, and persistently yelling "poor oot"—empty your pockets—is accomplished in about an hour.

The glen is, to my mind, by far the most interesting, because of its natural ruggedness and beauty, and because of its resemblance to some scenes in my mountain home; but the old castle, or rather the foundation, (for that alone remains,) and the chapel are the features that attract most attention among tourists generally. Rosslyn Castle was the seat of the St. Clairs, Earls of the Orkney, and it is given out among the traditions that the estate was won on a bet. The story goes that The Clair bet his life against the estate that he could perform a certain feat of horesmanship which it is said he did, figuratively speaking, "by the skin of his teeth." The old castle stands on a rock overhanging the river Esk, whose course marks the windings of the glen. History says that three victories were achieved in its vicinity by the Scotch forces in one day, over the English, in the year 1303. The top of the castle is destroyed, and a modern structure of vile appearance st nds on the foundation, in which there are still a few damp and dismal rooms which may be inspected for sixpence—and a dear inspection it is. Lower down the stream the more modern structure called Hawarden is built, which also overlooks the Esk, and is beautifully located on an eminence in the glen.

Rosslyn chapel is described as a "brilliant example of Gothic architecture," but the guide book declares—and Murray's infallibility s no more to be questioned than is the Pope's—that while the work gives evidence of the highest conception, its details exhibit a carelessness that bespeaks the work of the "prentice" hand, or that it has passed through successive hands; and, as many cooks spoil the broth, according to the good old cuisine adage, it would appear that too many sculptors have succeeded in detracting largely from the beauty of this chapel. It was founded in 1446, and consists of a "chancel and transept, and is divided into centre and side aisles by rows of exquisitely sculptured pillars supporting Saxon Gothic arches." There is no doubt that it is one of the best preserved specimens of the architecture of the period to which it belongs, and is well worth a visit, though the admission charge of one shilling is likely to detract from the sense of chivalry so ancient a structure is supposed to inspire, by the persistent reminder that the characteristic regard of the "braw" Scot for the smiling "baubee" is shared by modern "Lairds." Services

are held in the chapel by the Established Church on the occasions common to that body, but whether a stranger can get in without payment is one of the things I am unable to tell. I did not manage it that way. The only thing free is the glen, which resembles, in some respects, one of our mountain trout stream ravines during August or September; and while there is lacking that height and grandeur which is the glorious charm of mountain scenery, there is enough that is romantic and rugged to make one forget, for the time being at least, that he is in a land where God is practically unknown, and where virtue has very little existence save in name.

The round trip costs about four shillings. I mention this as is it not unlikely to prove the most interesting item to a majority of the readers of the STAR. S.

UTAH NEWS.

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(Summarized from Territorial Papers.)

Logan City, Cache County, celebrated the Fourth of July by having horse races.

A company has been organized in Ogden City for the purpose of manufacturing pig iron and for reducing ores of all kinds. The mountains in the vicinity of Ogden are full of iron ore.

This has been an excellent season for wool raisers in Utah. The prices have been unusually good owing to a sharp competition among buyers brought on by the entrance of San Francisco dealers into the Utah market. It is asserted that more is being paid for the wool than it is worth.

A report was in circulation in Salt Lake City, to the effect that a lengthy dispatch, signed by the Governor and Secretary of Utah, the Utah Commission and a large number of professing Democrats, has been forwarded to Congress, urging the necessity for the passage of the infamous Tucker-Edmunds bill.

The Supreme Court of the Territory has refused to grant a rehearing in the case in which the Governor of Utah claims to have the power to appoint the Territorial Auditor and the Territorial Treasurer. Thus all the courts in Utah have decided against the right of the people to elect their own officers in these and other cases. The only hope is that the Supreme Court of the United States may do something for the people, and an effort will doubtless be made to have that body give a decision on the matter.

Governor Caleb West has refused to pardon B. Y. Hampton, sent to jail for one year on a trumped up charge of conspiracy, because he had succeeded in exposing the sexual vices of those individuals who were loudest in their denunciations of "Mormon" immorality. This refusal, in view of the recent pardon of several thieves, has a very peculiar aspect, and leads one to believe that the new Governor has singular convictions or lacks the courage to do what is right, agreeable to the oft reiterated promise made by him when he first went to Utah. The petition was signed by a great number of honorable citizens.

A deficiency of over £300 has been discovered in the accounts of M. M. Bane, some time ago Receiver for Utah, and the Prosecuting Attorney has been instructed to sue his bondsmen to recover the amount. Bane was one of the loudest and most persistent denouncers of the Church of Jesus Christ, and was a bright and shining light of the anti-"Mormon" ring.

A company has been organized in Salt Lake, in which parties prominently identified with the Denver and Rio Grande Railway are interested, for the purpose of establishing a bathing resort on the shores of Great Salt Lake near Farmington, about twenty miles north of Salt Lake City. It is presumed that this will have the effect of causing the owners of the Utah and Nevada Railway to take active steps looking to the greater comfort and convenience of those who are in the habit of visiting Lake Point.

A recent decision of the Supreme Court of the Territory has put a stop to the efforts of the police officers in Salt Lake to punish those who visit houses of ill-fame. It will be recollected that a number of the men who most loudly denounced the "Mormons" were discovered to be guilty of the vilest practices, and were arrested. But the Gentile courts stepped in and would not allow these men to be tried, and the Supreme Court of the Territory has also forbidden justices of the peace to try the cases. Thus, while "Mormons" are sent to jail, Gentiles who are guilty of the vilest practices are protected by the very courts in which "Mormons" are sure to be convicted.

The *Deseret News* says: "To-day we were shown a specimen of beautiful dark-colored marble, resembling the agate species, taken from a deposit in the vicinity of Provo. We are assured by a gentleman interested in it that it can be procured in blocks as large as eight to ten feet square. If this be the case, the claim will probably develop into a valuable property. The great difficulty encountered thus far in Utah marble deposits has been that the article is only found in comparatively small slabs, having probably been broken up by the convulsions which evidently at one time changed the topography of this entire region. The Provo marble is dark in color, most of it having a reddish body with black spots and slightly whitish veins. In some portions the spots are a bright green. The substance is admirably adapted for counter, stand, and bureau tops, vases and innumerable other uses."

The character of the men who serve as Deputy Marshals is shown in the following from the Ogden *Herald*. One is almost in danger of his life to exercise any rights when this class of individuals think otherwise. "One day recently two men were conversing at the gate in front of a residence in Fairview, Idaho, when Deputy Marshal Lester rode up. He stopped and proceeded to read a warrant of arrest for Heman Hyde. The gentleman he was reading it to was Patterson Griffiths. Mr. Griffiths hearing the name read, and knowing that it was not his, remarked that he was not the man and proceeded to depart. The deputy drew his pistol and ordered him to stop, threatening to shoot him. This created quite a stir, and a gentleman near by, noticing the mistake, came to the scene and told the Deputy that he had the wrong man. After considerable explanation and argument Mr. Griffiths was allowed to depart in peace."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 26, 1886.

THE PROOF ACCUMULATING.

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BETTER opportunity for displaying the true character of the Latter-day Saints was never afforded than at the present time. One by one the lies forever being forged against them are proven to be as false as they are malicious by the most unequivocal testimony—unequivocal for the reason that those most instrumental in circulating the falsehoods are they who furnish the testimony which proves them vile inventions. "None so blind as those that will not see," says the old adage; and one peculiarity of the persecution of the Latter-day Saints is that those who instigate and applaud it seem blind as bats as to the results of their own course. There is no desire here to convey the impression that they are bringing upon their heads swift retribution, which will be unerring and just because administered by Infinite Wisdom, but that those who most loudly declaim against the "Mormons" as unmitigated falsifiers, themselves furnish the proof of "Mormon" innocence of the charges.

The Latter-day Saints allege they are denied justice. Their enemies declare this to be absolutely false. Yet the arrest of a "Mormon" brings such certain conviction that it is rare an attempt is made to undergo the farce into which court trials of "Mormons" in Utah and Idaho have degenerated. So palpable was the injustice done Apostle Snow that the Supreme Court of the United States, rather than give a decision in his favor, escaped through the technical claim that it had no jurisdiction, even going so far as to throw out a case on which it had previously rendered a decision adverse to the Saints and left them at the mercy of judges who, from public stands, have proclaimed their bitter and unrelenting animosity to the "Mormon" people. Against this decision one of the greatest of constitutional lawyers in America, (a man whose career and ability place him above suspicion) has entered a solemn protest, and asserts that the people were entitled to a decision on a question of such grave and constitutional importance; and any American lawyer will admit that the opinion of Geo. Ticknor Curtis, to paraphrase a saying of Shakespeare, should outweigh a whole theatre of such men as the judges composing the Supreme Court, even of the greatest Republic on earth]

B. Y. Hampton was sent to jail in Utah because he succeeded in revealing to the public the filthy and abominable practices of the men most fierce in their denunciations of "Mormon" immorality—the men who were officers of the courts in which Latter-day Saints were convicted. Disguise it however much may be done under the charge of conspiracy, the fact is notoriously undeniable that his only crime was an earnest and successful endeavor to expose to the contempt of honest men the true character of these individuals. A petition was recently presented to Governor West asking for Mr. Hampton's pardon, signed by "Mormons" and Gentiles. Pardon was refused. Besides being sickly, as evidence in court proves, Mr. Hampton is a man whose word is equal to the bond of any Gentile in Utah—a man who never caused the people, among whom he lived, one cent for police expenses, (a man denounced in the open court as unworthy to be believed under oath, though his evidence was subsequently sought for by the very attorney who declared he was not to believed,) yet his pardon was refused, while thieves have been pardoned by the present, and thieves and assassins by the preceding Governor.

Latter-day Saints are sent to jail in the interest of morality, as is declared, while incestuous brutes, would-be abortionists, seducers, and adulterers are free as the air and released by the very courts which gives to a "Mormon" the full penalty of the laws. Yet in the face of such undeniable and unequivocal acts of injustice, which the history of the charges of "Mormon" falsehood both in court and out proves, the claim of "Mormons" that they are not being dealt with justly is still denied.

It is charged the "Mormons" are not to be believed under oath. This charge is as widely circulated as the name of the Latter-day Saints is known. The world is told they are required to swear that they will not hesitate to lie in behalf of those of their own faith. The judges in open courts have testified to the lax sentiment pervading "Mormon" communities with regard to the sanctity of testimony given under oath. Yet these "Mormons" who, according to their maligners, are such unmitigated liars, are they who furnish the testimony by which every "Mormon" has been convicted of unlawful cohabitation. If they were tried justly, as is claimed, then there was evidence; and the evidence, to convict, must have been good and unimpeachable, and it came from "Mormons." How does this agree with the oft repeated declaration that the "Mormons" are not to be believed under oath? How can the word of such unmitigated and daring falsifiers be taken as sufficient to convict, when justice (that justice which demands that ninety-nine guilty should escape rather than one innocent man should suffer) is done? Again, if they are so untrustworthy, how is it possible that a judge, who has again and again, in court and out, lamented the decided tendency of "Mormons" to a lack of veracity, can take the word of such people when they declare they will obey the laws? Any "Mormon" can secure immunity from prison and harassing and expensive trials in the future if he will only give his word that he will obey the laws as construed by the courts. Every time the judge accepts the word of a "Mormon" in a matter where such grave and important issues (as he claims) are at stake, he gives himself "the lie as deep as to the lungs" in the assertions he has made and still persists in making regarding the general

untruthfulness of the Saints. The test of loyalty to the United States is made by the judge disloyality to God. Because "Mormons" refuse to break solemn oaths made before high heaven, they are denounced as traitors and liars. How much confidence could be had in a man who would violate his oath? Yet this is the test of loyal citizenship according to the policy of the Utah and Idaho courts. Of what value is an oath to support the Constitution of the United States, or anything else, if it is to be broken whenever a superior power threatens pains and penalties for refusing, and when this violation is made the test of citizenship? Could anything be more conclusive than that the very judges have proven themselves falsifiers regarding "Mormon" character? They have furnished undeniable proof of the sanctity of obligations incurred by a "Mormon," of his high value of an oath, and of his general character for probity, by their eager willingness to take the bare word of a "Mormon" for his faithful performance of the duties of a citizen regarding marriage. Truly "the legs of the lame are not equal."

For fifty years the charge of treason and disloyalty has again and again been made against the Saints; and this charge, like the growing tide, while receding regularly on its incoming flow, has, nevertheless, risen steadily until it does now seem to be at the full. Year by year, with increasing vehemence, this charge has grown and spread like a rising storm and is now bursting in a wild torrent of passionate hatred. Yet, not a single instance of disloyalty has been proven against the Saints. Driven (some three, and some five times) from their homes, they have never resented, though protection has been denied them. During a dauntless and unparalleled march, in the very heat of persecutions, they gave the best of their men to go and fight for a country which, if not powerless, still refused them possession of the homes they had made. They planted the American flag on Mexican soil after being driven from America. There has never been a day nor an hour when there was necessity for the American government to spend one farthing in quelling anything rebellious or disloyal to government. The justice denied them on their white assailants was also refused in battling Indians, and in making good losses sustained in quelling Indian outbreaks. Since 1831 the men by them most esteemed have been driven, persecuted, harassed and killed with but brief intervals, until the present day, and through these men the people at large. Notwithstanding the persistent and determined efforts of maligners, malcontents and apostates to incite the Saints to open rebellion, they have as persistently refused and have maintained a peace that is unrivalled in the annals of persecutions. Hounded to death by vexatious persecutions year after year, day after day, and in the face of an almost unbroken succession of defeats in appeals made to the Supreme tribunal of a country they have helped to build up and beautify, and to preserve which many of their friends and ancestors have given their hearts' blood, they still maintain an attitude of peace, and with a persistence that is heroic in the fortitude with which wrong is endured, keep turning again and again to the courts which refuse redress. They still ask for justice at a source that has almost invariably denied it. They still appeal to the better and nobler sentiments of their country—a country which, with the recurring years, closes its heart to their demands for the rights of American citizens. And this is a disloyal people!

Father of All, if this be disloyalty to one's country, where in the pages of history can the finite eye, where in the unrecorded deeds of the world, find an instance of loyalty?

Little by little, line by line, day by day, these maligners of the Latter-day Saints keep adding to the testimony which proves they have deliberately lied. And still it grows. They force the "Mormons" to a notorious exhibition of the very virtues denied them. And this testimony grows mountain high. But the mountain will fall as sure as God Omnipotent reigneth, and it will bury to the lowest depths those whose course has made it to tower heaven high, so that all the world could, but would not behold it and believe.

R. W. S.

RELEASES AND APPOINTMENTS.—President Thomas Sleight, of the Manchester Conference, and Elders Robert W. Sloan and Wilmer D. Thompson, of the Glasgow Conference, are released to return home with the company sailing from Liverpool, August 21st.

Elder M. B. Wheelwright is released from the Leeds Conference, and appointed to labor in the Birmingham Conference,

Elder W. F. Rigby is released from the Sheffield Conference, and appointed to preside over the Newcastle Conference.

President Joshua Greenwood is released from his labors in the Leeds Conference, and appointed to labor in the Liverpool Conference.

CORRESPONDENCE.

THE THIRD COMPANY.

S.S. *Nevada*, July 7, 1886.

President D. H. Wells.

Dear Brother,—We are just going up the East River and passing Governor's Island. The quarantine officer has been on board and found all satisfactory for landing. Our ocean journey, so far as the weather is concerned, has been quite agreeable. We have encountered some head winds, which has lengthened our journey a little, and also occasioned some sea-sickness. A number of the Saints have been quite ill, but the last two days of calm sea has made quite a change in this respect, and all seem to feel well at present. The older persons in the company have been remarkably well throughout the whole journey.

Three small children belonging to Saints from Denmark have died during the last two days, and yesterday afternoon an old lady from Copenhagen died very suddenly. All four have been buried in the deep, with such ceremonies as the circumstances would allow. None of these deaths were caused by diseases of a contagious nature, nor were they unexpected. The three infants were sickly from birth and had long been expected to die. The old sister was struck with apoplexy six years ago, and had never fully recovered since, and this was really the cause of her death. The doctor and attendants did everything in their power to help us in these misbaps, and deserve great credit for their exertions.

July 8th. We reached the dock at 9-30 a.m. yesterday, and began immediately to leave the vessel. We were met here by Brother Hart, Jun., who gave us all necessary instructions. In Castle Gardens we encountered some difficulty in getting some of our sisters and widows through, on account of the new bill with regard to emigrant paupers, etc. The officers at the Gardens questioned every individual very closely as to whether they had

relatives in Utah, if they were married, where the husband was, etc. Also children where their parents were, to whom going, etc. And in all this they did not allow us to say a word by way of explanation. They held back about a dozen young and older sisters, but finally let them go.

Our luggage and ourselves were taken across to Jersey, and here all the luggage was weighed in a bulk, leaving 135 dollars for us to pay in overweight. After considerable work on the part of all who were willing to help, we managed to get aboard the train at 9-10 p.m. and left Jersey at this hour, via the Philadelphia and Reading. All is well with us now, and everything is moving agreeably. Twelve persons, members of the Philadelphia Branch of the Church, joined us at Philadelphia last evening, and our company now numbers 437, the Elders included. We change at Baltimore and take the "Baltimore and Ohio" to Chicago. A part of our company, in charge of Elder L. J. Nuttall, leave us at Chicago and go via the D. & R. G.

I take great pleasure in making mention of the efficient and valuable aid rendered by Brothers Nuttall and Collett, as well as other of the brethren, who worked with a will, which helped greatly in getting us off as fast as we did.

The brethren all join with us and the emigrants in kindest regards to yourself and the brethren at "42," as well as all the Elders and Saints in the Mission.

We remain, very respectfully, your brethren in the Gospel,

C. F. OLSEN,
L. J. NUTTALL, JUN.,
R. S. COLLETT.
Per C. F. O.

ELDER I. C. GADD'S LABORS.

Nephi City, Juab Co., Utah,
June 28, 1886.

President D. H. Wells.

Dear Brother,—I concluded to pen a few lines giving a short sketch of my missionary labors. At the General Conference held in Salt Lake City on April 6, 1884, I was called on a mission to Great Britain. Accordingly, on the 15th of the month, in company with forty-five other Elders, I left Salt Lake City at 7 a.m., after being cheered up by the brass band. They appeared to sense our position, so just as the train started from the station, they struck up the consoling strains of the air: "The girl I left behind me." After a pleasant trip by rail we reached New York on the 21st, at 10-30 a.m., and left there on the 22nd at 1 p.m. I did not enjoy the sea voyage, as I am a poor sailor; but we had a pleasant trip, so they say. Arriving at Liverpool on the 3rd of May, I was assigned to the Norwich Conference by President John Henry Smith. I paid London a visit, then visited my relatives living in Cambridgeshire, and spent a month with them, and then reported myself to President William Jex. He assigned me to labor in what is known as the Southery District. I had a companion for about three weeks, but he left on a visit among his relatives, so I had to travel alone, and continued alone the principal part of the time I was in that Conference, but must say I enjoyed myself and my labors. There were not many Saints, but those were kind-hearted ones, and they treated me with the utmost consideration, for which I sincerely thank them one and all. Not only do I wish to thank them, but also those warm-hearted friends who were not in the Church. It seemed almost like leaving home when it became necessary for me to say good-by, and my prayer is in their behalf, for I truly believe could they who are not in the Church but see the beauties of the Gospel, they would embrace it. My labor was one of pleasure and love, and I believe I did my duty to all as far as I knew.

After traveling there until October 1885, I was released to travel in the Liverpool Conference, under the direction of President L. John Nuttall, Jun., where I labored until released to return home on the 15th of May, 1886. I found some very good, kind-hearted friends in Preston, Blackburn and Darwen Districts. They, too, treated me very kindly, and I owe them my heartfelt thanks, and wish to say to one and all, "If any of you come as far as Nephi, do not pass

without giving me a call," and then they will be able to say whether I appreciated their kindness or not.

I am truly thankful that I have fulfilled my mission, and was permitted to return home to enjoy the society of those I love. Although I love my home and friends, still I am ready to respond to any call, even if I do have to leave them. When I can not afford to do that, I will no longer hold the title of a Latter-day Saint, for if it is worth living for, it is worth dying for, and if it is worth dying for, all people should know it. I have a testimony of the truth, and am not ashamed of it, but hope always to be prepared to give a reason for the hope within me.

After a great deal of care and anxiety, with a little labor thrown in, the company of Icelanders Brother Fry and I had in charge arrived in Salt Lake City on Sunday, the 30th.

I gave the good people of Nephi a surprise, as there was not a soul who knew anything about my coming. I found things at home in a pretty good shape, considering the length of time I had been absent.

Remember me to the brethren in the Office, and accept of my kindest regards yourself. I remain, as ever, your co-laborer in the cause of truth,

ISAAC C. GADD.

PROGRESS OF THE WORK IN NOTTINGHAM CONFERENCE.

Nottingham, July 13, 1886.

President D. H. Wells.

Dear Brother,—Feeling it my duty to let you know how we are getting along in this Conference, I avail myself of the present opportunity. I have just returned from Hucknall Torkard, where we held a most successful camp meeting last Sunday. Services were held in the morning, afternoon and night. There was a very large attendance of Saints and strangers, numbering about 150 in the morning and 300 in the afternoon and night. They listened very attentively without opposition. We had Elders Bodell and Nichols with us on a visit from the Sheffield Conference, also Elders Naylor and Waldrum. We all spoke with much freedom (the Spirit of the Lord resting upon us in a powerful manner,) on the first principles of the Gospel, bearing testimony to the restoration of the same, and the divine mission of the Prophet Joseph Smith.

In this Branch we have a very efficient local Priesthood, with Elder James Betteridge at their head. They had placarded the town and did everything they could to make this camp meeting a success. They are out every Sunday holding out-door meetings.

Elder Naylor brings a very good report from Leicester District, where he, in company with Elder Graham, has been holding out-door meetings wherever an opportunity presented itself, with a goodly number of attentive listeners. They feel quite encouraged, having baptized one at Burton, with the prospect of a number coming into the Church before long.

Elder Waldrum is getting on very nicely; he baptized a man in Eastwood a few days ago. It being in the daytime, there were about 150 persons present who had heard that the "Mormons" were going to baptize, and came to witness the ceremony. Elder Waldrum thought it would be a good chance to hold meeting, and he did so with good effect, explaining the object and aim of baptism.

Elder Bronson is laboring with good success in the Lincolnshire District. We have baptized four during the last month in that District, making six in all in the Conference, so that with the good attention we are getting we feel that our labors are not in vain.

Feeling and realizing the condition of the Saints in this country, how hard it is for them to get a living, with bad trade and low wages, and with no prospects of ever being any better, I am very grateful to the Lord for the manner in which he has blessed me on my mission. He gives me His Spirit and health and strength to accomplish the duties devolving upon me.

In addition to addressing the Saints in public and the Elders in council, I have concluded to visit all the Saints at their homes in the capacity of a Teacher, thereby learning the true condition of each family, and give such counsel as each individual

case requires. I realize that much good can be done in this way, and that the Saints do require looking after at their homes. I am also looking up the old Saints who have, for various reasons, kept away from their meetings by getting in the dark, and I am pleased to say that, by being interested in their welfare and giving them fatherly advice, some are becoming interested again, and are waking up to a sense of their condition. An Elder can make himself very useful, and by these means learn the true condition of the Saints. I find invariably where they pay a little Tithing, that they are the ones who are the most blessed, while those who do not are very poor indeed in every way.

With kind regards to you and all at "42," I remain your brother in the Gospel,

HENRY WALSH.

NOTES FROM WALES.

Machynlleth, North Wales,
July 14, 1886.

President D. H. Wells.

Dear Brother,—Here I am just a little way out of "the old, beaten tracks" where I used to make my periodical round among the Saints.

Leaving Merthyr on the morning of July 9th, traveling by the Merthyr and Brecon, Mid-Wales and Cambrian Railways, six hours of bumpy riding brought me to the land where many of my forefathers have lived and died—in the little country village of Llanbrynmair, Montgomeryshire. Though the family have become much scattered during the present century, and have gone to various parts of the earth, yet I found some relics which gave me much assistance in my genealogical researches through the musty records of the parish church. This being a part of my mission in these lands, in connection with preaching the Gospel, I feel now that I have already accomplished quite an object in the great plan of redemption.

However, if those of my relatives who have gone to the eternal worlds should have no greater desire for obeying the true order of the Gospel than those who are now living, my labors may prove to be all in vain. But it is to be hoped that all will increase in knowledge as they increase in years, whether in this life or in eternity. If there is one thing more than another for which the people in these parts are noted and conspicuous, it is their opposition to "Mormonism" so called, or the name Saints, as we term ourselves. One old lady scornfully said to me the other day: "What is that dreadful name you have given yourselves! Saint, Saint—*ach y fi*," (which, interpreted to English, means something very disagreeable to the senses). My endeavors to convince her that it had been given by revelation, and that it is the name by which all true followers of Christ have always been called, were utterly fruitless. The testimony which necessarily followed this little interview—and there were quite a number standing about us—left me entirely destitute of friends among those who heard me. In my endeavors to instruct upon the street corners, I have met with the most bitter opposition from all classes, especially the "fleecers," who feel much interested in the "golden fleece" of the Sabbath. I have thought best, under the circumstances, not to remain here more than a century, lest, perchance, I be compelled to turnpike it out by the light of the moon, followed by some who have been superstitiously and very falsely taught to worship a Being without body, parts or passions.

Instead of the old, moss-covered tips, the falling ruins of tin, iron and steelworks that greet our eyes on all sides in South Wales, we have here those of extensive leadworks and slate quarries which have recently fallen to repose for want of markets for their productions. As I see these things I am forcibly reminded of the revelations of St. John while on the Isle of Patmos, when he said: "Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandize any more." If this is not the condition we find things in at the present time, then God has never at any time spoken a word through one of His inspired servants in any age of the

world. But thanks for that knowledge, and we know He has spoken from the heavens and established His authority again upon the earth, which He has said shall remain "until the sons of Levi shall offer an offering in righteousness."

With kind regards to all at "42," I remain your brother in the Gospel,

R. T. OWENS.

THE TURKISH MISSION.

Constantinople, July 13, 1886.

President D. H. Wells.

Dear Brother,—Yours of June 29th reached us a few days since. We are preparing to carry out our plan as suggested in the previous letter and approved by you. It may be two weeks before Brother Spori leaves for Haifa. Something of an extraordinary character has developed partially since I last wrote. Last Sunday we were informed by a Dr. Girigossian, that Munif Pasha, the minister of Public Instruction, and one of the brightest lights of Islam, had heard there were "Mormon" missionaries at the capital, and expressed a desire that the doctor should bring about a meeting, which he (the doctor) thought might take place next week, as he would communicate with his Excellency and inform us of the appointed time. Munif Pasha is a scholar and a man of great influence, speaking Persian, Arabic, Greek, French, English, German, and of course Turkish. In the course of his remarks to the doctor, he said that he could not comprehend why the United States should persecute the "Mormons," as the Americans boasted of their great political and religious liberty. We have hopes that if we receive any consideration from him we may effect a meeting with the Grand Vizier, and possibly with the Sultan. As we shall not hear from you in all probablity before we see Munif Pasha, we also thought it would be very proper to ask him if he would accept some of our works on Church doctrine. I think the Voice of Warning, the Book of Mormon, and the Doctrine and Covenants would be received gladly and read. Such books would be more effectual in his or the Grand Vizier's hands than in the Sultan's, as they are a power behind the throne. Of course we are pleased to be thus honored, and feel to acknowledge the hand of God in these things.

Yesterday an elderly man and a young man (Armenians,) called upon us. The old gentleman said that he had received letters from Asia Minor, in which he was informed that there were "Mormons" in Constantinople, and was requested to call and see us and write back the principles of our faith. We had a long talk with the gentlemen.

If we had about a hundred of the Budge tracts and some larger ones, we could dispose of them I think to a good advantage.

Kind regards from Brother Spori,

Yours in the Gospel,

J. M. TANNER.

Ability without character is like a gilded boat unprovided with rudder or compass. It makes a fine show as it leaves the harbor; but, when it gets into the open sea, it is found unfit for use, and leads its crew to destruction.

In proportion to its size, the goat is a much more profitable animal than the cow. When between two and five years of age, the "Nanny" will yield from two pints to three quarts of milk a day, and will continue at that rate for eight or nine years. The Nubian goat is even more productive, for it has been known to give four quarts daily, the milk also being proportionately better than that from the common breed.

FAILURE AND DUTY.—The unsuccessful striver in any department of life may lose his property, his situation, his means of livelihood; all his plans may come to naught and all his efforts be frustrated; but, until he lose his courage, he has not lost all. Instead of sitting down idly to mourn over dead hopes, let him apply himself vigorously to the nearest duty, and his spirits and his fortune will alike rise triumphant from the ashes of the past. Even small disappointments and vexations, such as assail us continually, lose half their sting by such treatment. The more we brood upon them the more afflictive they become; but, busily employed in the nearest duty, we forget their sharpness and learn unconsciously to bear them with firmness.